

The Athenian Mercury:

Saturday, March 3. 1694.

Quest. 1. **I** Am informed that in some of Bishop Barlow's *Posthumous Works*, which I could be very glad to hear would be Printed, he seems to Oppugn the common received Opinion about Eating Blood, asserting it Unlawful: Now because of that great Esteem that that Learned and great Casuist has justly merited from all Sober and Ingenious Persons, I seem to distrust my own Judgment in the Point, having always thought and practis'd the contrary, I should be glad if you could give me any Account of it, or direct me where I may receive Satisfaction in this Point?

Ans. That Learned Prelate's Remains are Printed very lately, and very well become the Author's Character, his Opinion (since the Book may not yet be come to your hands, as perhaps to several others besides your self) is briefly contained in these Objections, Answers and Arguments:

1. Tho' every Creature be good, it follows not that every Creature may be eaten, Serpents and Rattlesnakes, which are Venomous, and Pernicious to Humane Nature, are not to be Sanctify'd by Prayer; this Doctrine was by the Apostle design'd against their Error and Tyranny, which forbid Men the Use of such Creatures for Food, which God had Created for that very End and Use.

2. There are some things that are forbidden, as Blood, &c. 'Tis generally agreed, when St. Paul wrote to Timothy, it was Anno Christi 52. that 'twas in 50. or 51. when that Decree of the Apostles was made, wherein things offer'd to Idols, Blood, and things strangled, are expressly forbidden, the Obligation of which Law continu'd long after, see Acts 21. 25. by what James Bishop of Jerusalem tells St. Paul, which was Anno Christi 58. and the same Command is still renew'd, and by our Saviour, and the Breach of it Censur'd as sinful, Revel. 2. 14, 20. which was Anno Christi 97. and this was religiously observ'd for the first 1200 Years by the whole Primitive Church. These are the Bishop's Reasons for his Opinion, besides his Proof that that Canon of the Apostles was not an Advice but a Precept, which seem to us to carry so much of weight in 'em as would make an Antagonist sweat to Answer 'em: If any one will be pleas'd to engage in it in a few Lines, and send it to us, we shall commit it to the Press, not daring of our selves to give any positive Decision of the Case. There are several other Curious and very Uncommon things in the Treatise, which are very well worth any Ingenious Persons reading and perusal.

Quest. 2. I was born a Protestant of the Church of England, and continu'd so till I had receiv'd the Sacrament three times, but afterwards having some Occasion to Travel, became a Roman Catholick, their Priests telling me they were in the right way, and ours did begin but since Luther: I continu'd to be of their Church several Years, receiving the Blessed Sacrament amongst them; but being now returned to my Relations, they'll take no Notice of me, nor is there any living for me among them, unless I return to the Church of England, which is against my Conscience to do. I desire your Advice in this matter, and promise to be Convinc'd by you if you bring Reason.

Ans. If you deal fairly in your Protestation and Promise, it's possible some good may be done upon you; in order to which you'd do well to let us know the very Arguments which first prevail'd upon you to leave the Communion of the Church of England: We desire not your Priests Arguments, but yours, for if you left it without any Reason, 'tis but reasonable you should return to it again, and if we can't Answer those which you thought Reasons, (the whole Controversie being too large for us to engage in) We promise to be

of your Mind. If you left us only because a Priest told you that our Religion was not before Luther, there will be as much Reason for your returning again if another Priest of our Church should tell you that it was before Luther, one Affirmation being as good as another's Denial; but the Protestants not only affirm this, but are able to prove it, and have sufficiently done it. In the meantime, as you are guilty of a very dangerous Apostacy in leaving the true Catholick Apostolick Church in which you were born, and going over to the pretended Catholick but really Antichristian Church of Rome, so are your Friends also we think not to be excus'd, if they refuse you the Common Offices of Humanity upon that and no other Reason.

Quest. 3. Gentlemen, If I prove troublesome to you, 'tis not because I delight to do so, or that I am pleas'd with my own Scribbling, but having sent you several Questions (some at the Request of other Persons) and not heard from you concerning any one of them, I have endeavour'd to perswade my self (what I can but hardly believe) that they have all miscarried, or surely some of them (tho' none of the weightiest) might as well have deserved a few Lines in Answer, as others that I have not long since seen a whole side of a Mercury spent upon, as that of *Something and Nothing*, &c. And now tho' the following Query may look more likely to have proceeded from a Natural than a Naturalist, take it from a Woman, whom with your Answer you may Oblige — *What may be the Reason that Simple Waters distill'd from Green Herbs, is White and Clear, without the least Tincture of Green in it?*

Ans. Indeed Madam we are Disobliging enough upon Necessity, which is a Reason with a Witness; and for our Performances we can think as meanly of many of 'em which are wrested from us in our defence, as you can of your Humblest Slave; but as for that particular Case of *Something and Nothing*, We think you could hardly have lit upon an easier Reproach, and which We are pretty fond of. But in Answer to your Question:

Colour in general, We presume, consists in these two things, a certain Disposition of the Parts of the Matter to be seen, and the Medium thro' which it is seen: By the first we mean, for instance, that a Cole has millions of little Pores when view'd by a Microscope, which imbibe the light, and being not able to make that Reflection that a closer Body can, gives that Idea which we call Blackness. White is always found in a Body which has an Infinite Number of Asperous little pointed Particles of Matter, which by their Aptitude to give a great confus'd reflected Light, and thereby affords us that Colour which is call'd by that Name; and thus the *Via Lactea* in the Heavens which appears White, is only a multitude of little Stars, which are only discernable by the help of a good Telescope, these by their Variety of Reflections, which by reason of their Closeness causes a Confusion of Light, gives us the Idea of Whiteness. Again, the Change of the light Medium alters the Colour of things; as by Day-light Gold has another Colour than what it has in the Night. This premis'd, your Question, Madam, is very readily resolv'd, and all Questions of the same Nature, as, *Why Red Port should turn to White-wine in its passage?* The Reason is this, That Disposition of Parts that was in the Liquid, are by Motion and Fermentation alter'd, and by consequence the same Light falling upon different Positions of the Particles which any Liquid is compounded of, must necessarily give a different Reflection, or beget in us a different Idea of Colour.

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Quest. 4. *I have received very great Satisfaction by your late Answer to the Question about the Weather-Glass: I desire you would resolve one Doubt which I cannot clear my self of — Pray what are Vapours? Whether are they of an Aerial or Watery Nature? If the former, What are they different from pure Air? If the latter, How are they lighter than the Air? And then, since you deny that Vapours are drawn up by the Heat of the Sun, Why does our Culinary Fire draw up or Cause to Ascend any Water that is within the compass of its Heat?*

Ans. Vapours are Water rarify'd, not thinner than the Air, for then they would be invisible, but so spungy and loose, that bulk for bulk they weigh less than the Air, even as Smoak does, and therefore the getting under them presses 'em upwards. As for your Objection about a Culinary Fire drawing up the Steam of Water, it's a Mistake, for the Fire is under the Water; but suppose it was above it, it would put the Surface thereof into a brisk Motion and Fermentation, and thereby loose and rarify the uppermost Particles of Matter, 'till being lighter than the Atmosphere, they would be forced upwards by the heavier Body thrusting under them.

Quest. 5. *Whether there be any Liquid so buoyant as to bear an Egg or any other thing, whose Gravity shall be more than the like quantity (bulk for bulk) of the same Liquid?*

Ans. No.

Quest. 6. *Whether there be any Liquid wherein an Egg shall sink, or any other thing whose Gravity shall be less than the like quantity of the same Liquid?*

Ans. This is only a Reverse of the former, and admits the same Answer.

Quest. 7. *We are a small Club, who are desirous to improve our selves in some Science, and are willing to know which in your Opinion is most Easie, Pleasant and Profitable, and most worthy our Labour and Industry, Geography or Astronomy: We desire you would Answer us so soon as with Conveniency you can, because 'till we hear from you we shall remain unsettled?*

Ans. Other things ought to be Studied before either of these: If you would proceed regularly, you may have our farther Advice.

Quest. 8. *Which of the five Senses is most Noble?*

Ans. Sight is the most Noble, Feeling more Useful.

Quest. 9. *I expect your Solution of these Questions in your next Mercury, or shall remain your dissatisfied Friend:*

1. *The way to find out the Epoch?*
2. *To find the Age of the Moon by the Epoch?*

3. *How to know from thence the time of the Tyde at London-Bridge?*

Ans. Sir, We are yours, if that will satisfy, in any thing else, but beg your Pardon if we refer you to every little Book of Navigation, &c. for your Answer.

Advertisements.

Some Account of the Holy Life and Death of Mr. Henry Gearing, late Citizen of London: Who departed this Life January the 4th. 1694. Aged 61. Written by Mr. John Shower. With the Tryal and Character of a Real Christian, Collected out of his Papers, for the Examination of himself: From which several other Particulars are added, for the Instruction, Encouragement, and Imitation of Christians. London, Printed for John Lawrence, at the Angel in the Poultry. 1694.

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These are to give Notice, that Tho. Hindes Famous Never-failing Cordial, famous for its Cures for many Years, is still to be Sold at Mr. Robert Dove Cutler at the Kings-head near the Corner of the Minories near Aldgate, and at Mr. Charles Kack a Pewterer over against the George-Inn in the Burrough of Southwark; and at Mr. John Crisses at the Lion and Sugar-loaf over against the King on Horse-back on the left hand going to Whitehall; and at my own House, a Picture-Drawers Shop at Aldersgate next the Fountain-Tavern, and no elsewhere in London.

LONDON, Printed for John Dunton at the Raven in the Poultry, 1694.